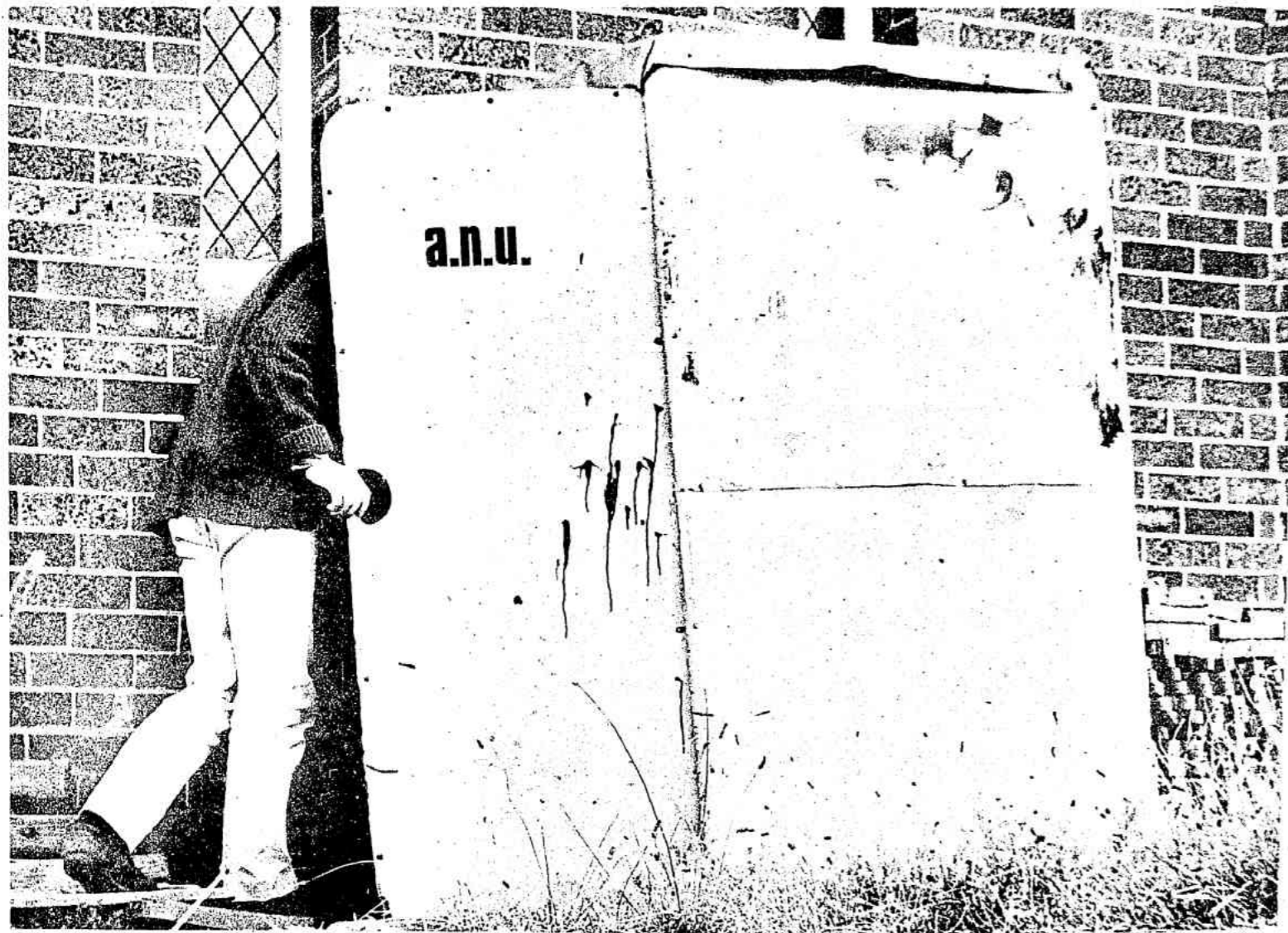


5th July, 1971

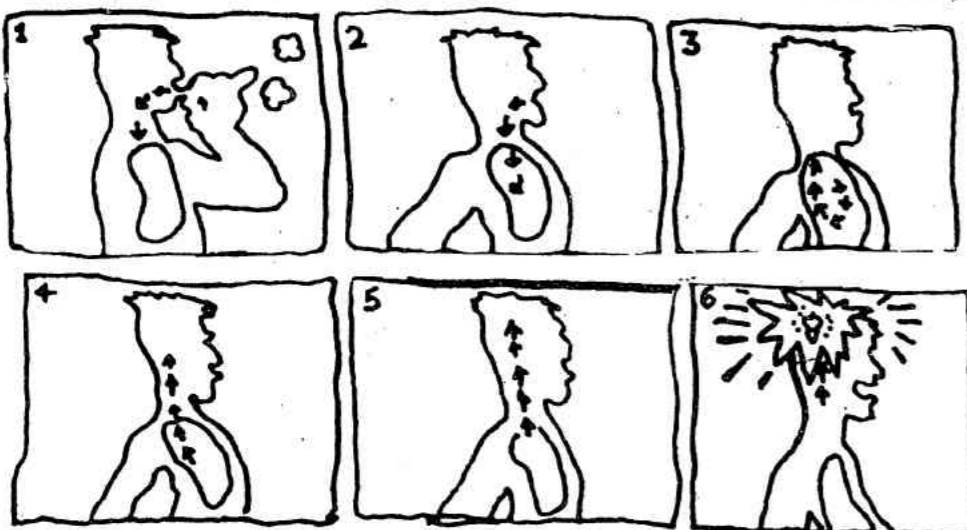
MORONI WORONI



WORONI

THE JOURNAL OF THE AUSTRALIAN NATIONAL UNIVERSITY STUDENTS' ASSOCIATION.

editorial



staff

Those who brought Woroni Woroni to you.....

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David Wright
Bill Foster
Simon Byrne
and
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Hejen Pringle
Tim Burns
Mick Headly
Dave Spratt
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Kel O'Neill
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DAD
DYIC
OOL

July 16 melville hall

good bad Oh Bill

Dear Sir,
When Christ said "Love your enemies", he meant to advise us to love the baddies as well as the goodies. A more modern catch-phrase "Make Love, not War" embodies a similar principle.
We have enough evidence that the supporters of Apartheid are baddies. So please, all ye who wave banners and wear badges and chant slogans, try to correct Apartheid in a spirit of love, not hate. Even racists need a rest sometimes.

Peter Eades
Mawson

(Eds Note) The views in this article do not necessarily reflect the views of the students association nor of the Woroni workers council.

Dear Sir,
The Bill White Conscientious Objector's Defence Committee is prepared to assist, with money and advice, in the production of leaflets, posters, or literature opposing the National Service Act.
Those interested, please contact:
Mrs. Pat Ruffels, 46 Saunders Bay Road Caringbah, NSW. Phone 523-2508.
For those able to get to a meeting in Sydney, draft counselling and a lending library of relevant literature, is available at the C.O. Discussion Group, lower hall of the Friends' Meeting House, 119 Devonshire St., Surry Hills (behind Central Station), every Wednesday evening at 7.30.

Carol R. McLean.

well-what then pringle?

Dear Sir,
I wish to correct certain errors in your article on the 'Day of Rage'.
1. I was not charged with indecent language.

2. I was not arrested at the point named
3. I was not chanting at the time of my arrest.

Helen Pringle.

depth,
point

slow
dull
ignorant

Dear Sir,
If the letter of B. Arowicz and the reply of Simon Byrne (last issue of 'Woroni') had been published in the same edition, it would have been interesting to conduct a survey of students in this university in order to gauge their assessment of the relative merits of each point of view.

Several issues would arise as a result of the comparison: rationality versus irrationality, liberal education versus anarchical self-expression, action for reasons versus pure unreflective action, social order versus anarchy, and so on. "Crit-shit" Byrne tells us to reject. Art is what is needed. "Produce, create, live". Whatever this means is O.K. Directionless emotionalism is the slogan. If my form of art is to shoot Simon Byrne through the head, then that's O.K.

But, the cry goes out, that is going too far. Lines must be drawn! How? Well, just think about it or think about the consequences of the action. But this would imply using my critical faculties.

It is thinking like Byrne's that produces Hitlers, Stalins, Vietnams, Racist South Africas and strife-torn Americas. For the rejection of reason implies the reign of the most powerful will, be it individual or collective. And it is the rejection of reason that undermines the effectiveness of many of the causes which students support.

D. Kelly,
Watson.

Dear Sir,
Concerning Mr Byrne's letter "Simple Simon", Woroni, 25th June 1971, I take it he realized that the "critical faculty" he was so vehemently denouncing was precisely the thing he was inadvertently using in writing his letter.

One further comment. What precisely was the message of those cartoons Mr Byrne? Sex? Porno? That was quite obvious. Surely you have realized that not everyone who come to university needs to be re-educated in the facts of life. And if your "directionless emotionalism" leads you to feel that there are people in society at large who need to be shaken out of their priggishness and their mid-Victorianism then has it never occurred to you, even in a vague way, that printing porno rather than helping them represents an insulting, stupid effort which drives them all the further into what they already hold?

Perhaps too, it is "directionless emotionalism" which has blinded you to the fact that even prudes, like the slow, the dull and the ignorant are still very much human beings worthy of some respect if for no other reason than that they are human persons.

Try a little reflection Mr Byrne. You may find that it adds a little depth to your emotion and a bit more point to your "messages".

B. Arowicz.

write to an M.P.

Copy of letter sent to
Dr Forbes,
Minister for Immigration,

Dear Sir,

Can you please tell me if any changes in Australia's racist immigration policy have been proposed since the end of Mr Lynch's term as minister and the death of My Heydon. It seems that a new minister like yourself and a new departmental head have a golden opportunity to introduce some long overdue reforms.

I strongly condemn the present immigration policy. We are scouring Europe to get the most uneducated peasants while the most qualified Asians are rejected. It is no use giving that paternalistic answer that Asia needs educated people more than Australia. If Asia needs these people it is up to Asian countries to prevent them leaving. We should not have to do the job of policeman and be hated for it abroad.

Besides this, some Asian countries such as India have a surplus of qualified people who are often unemployed. I remember the excuse given when a Fijian nurse, a Miss Khan was deported a couple of years ago. It was said that Fiji needed trained nurses more than Australia did, but in fact the reverse was the case.

It is well known both here and abroad that the present policy is based on the principle that the darker your skin the more qualified you must be to migrate to Australia. People of very dark skin have to be doctors or professors, or perhaps conductors of world famous symphony orchestras like Dean Dixon, to be admitted.

The case of Mr Ella the Darwin musician is a good example. Apparently the ratio of his colour and facial features to his qualifications did not pass the limits set by your department. In addition no account was taken of the feeling of the 7,000 Darwin people (probably nearly the entire adult population of the city) who objected to his expulsion.

It seems from the frequent deportations of educated Asians that your political party is trying to win the votes of the racist element in the Australian population. This publicity over deportations is apparently directed towards them but you forget that you are losing the support of a substantial non racist element and you are gaining the hatred of most of the people of Asia. I suppose it won't be long before Australian embassies abroad are attacked by anti-racism demonstrators.

Haven't you realized that all those people who oppose Apartheid and who oppose ill-treatment of Aborigines would also oppose the WhiteAustralia Policy. And don't forget the trend towards internationalism and concern for world wide justice in the trade union movement, both here and overseas. Additionally many of those who oppose the racist war in Vietnam would also oppose our racist immigration policy. They know that you would rather shoot an Asian than accept him as an immigrant and citizen. In fact much of Australia's aid to Asia to help homeless, under fed or refugee people can be interpreted as meaning "We're paying you to keep them there. Don't think of letting them come here".

I remember some years ago how Australia grabbed up eagerly all the refugees from Europe, all the Hungarians, and escapees from the Soviet satellites such as Czechoslovakia, Poland and East Germany. And now it would never even be dreamed of taking some of the Pakistani refugees, [not even the qualified ones.

What about all those illegitimate sons and daughters of World War 2 servicemen in Japan. Their fathers are Australians but you won't let them come here. And your failure to allow Japanese technical experts to settle here may eventually prejudice our trade relations with Japan.

No, it all amounts to the fact that you are endeavouring to separate us from the peoples of the rest of the world so that extremism can be bred here in this isolation. I do not see the prospects for Australia's future being very bright unless you change your policies now before it is too late.

J.O. Goodman.

YET ANOTHER MORATORIUM

On Wednesday 10th June, Canberra saw its fourth Vietnam Moratorium March. Two thousand people, mainly students, enjoyed a quiet stroll through the city streets.

For ANU students the Moratorium started in a march from Garran Hall then past the Union. Half of University Avenue was taken up as the march proceeded to City Hill where they joined a small waiting crowd of high school students and others. On City Hill there was little organisation, and few people knew what was going to happen. Eventually the route was announced and ten minutes later the main march started. The official plan and all publicity stated that the intention was to march down the northward carriage-way of Northbourne Avenue to London Circuit, however the marchers were outwitted by the cunning local police who manipulated the traffic lights so that the traffic blocked the road from London Circuit to half way around City Hill. As a result the marchers were forced to walk down the lawn median strip between the flower beds to London Circuit.

When the march did eventually get on to the road at London Circuit it moved to Ainslie Avenue and the Department of Labour and National Service led by a white Holden panel van with a police photographer taking movies calmly from the roof while another gentleman lay in the back of the van and pointed a microphone at the march obviously listening for sordid language. When the march arrived at the Department of Labour and



National Service offices, a troupe of actors performed street theatre. However most people were unable to see the performance as everyone seemed too wary of sitting on the road, despite the fact that the police had previously given their approval of such an action. Wariness however, was probably warranted as a result of the police actions on the "Day of Rage" in May. The theatre was simple but effective, the procession then moved on to Garema Place, by this time the march had probably reached its peak in numbers - up to two and a half thousand people were participating.

In Garema Place the march again paused for street theatre. This performance was more complex, depending more on speech than action, and was well performed, however as it had an anti-pollution message it was of little direct relevance to the Moratorium. The gelato shop also did a roaring trade.

Again the march reassembled and moved off around the back streets, closer to the car parks than to the shopping public, to Civic Square. As soon as the crowd reached Civic Square half of it melted away, probably workers going back to work after their lunch hour. Here the speakers and amplification facilities were better than those of any other Moratorium. Speakers included Allan Sells, a former American intelligence officer who had served in Vietnam. He was able to give accurate first hand information on the Vietnam situation due to the unique position he held in the army which gave him access to many of the facts which the public either never hears about or never hears the truth about. Mungo Macallum gave a very entertaining speech and was able also to give out much information

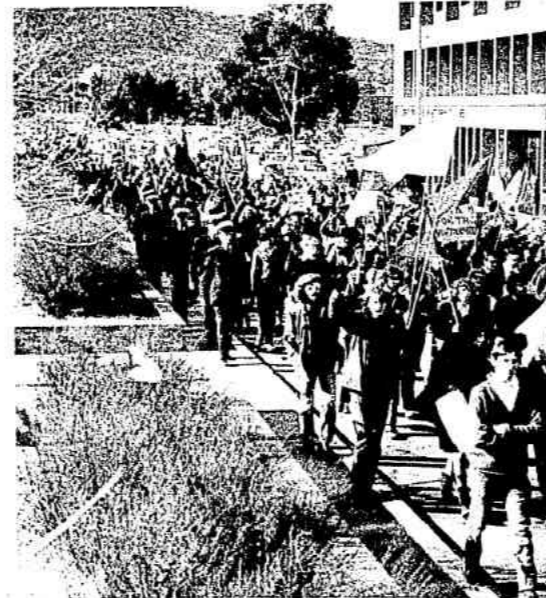
which the public never hears about due to his position as Sunday Review Political correspondent including quotes from secret McMahon news conferences. Kep Enderby spoke in his usual manner and said what he usually says. Fred Langman of the English Department spoke, mainly about Australia and the incompetence of the Government's which led to our initial entry into, and continued involvement in, Vietnam. Neil Hunter drew analogies between the people of China and America and the vigour with which the youth of both countries are attempting to cleanse their society of inequalities and inadequacies other speakers were Father Pryke of the Roman Catholic Church, and Ian MacDougall.

The highlight of the Civic Square meeting, however, was an excellent performance of highly original and very effective street theatre. Written and performed by ANU students it was very well received by the crowd and even the Canberra Times Drama critic.

That was the June 30th Moratorium, it attracted a large crowd, perhaps not as big as the April evening march, there were no arrests and little was seen of the hundreds of police so obvious during the "Day of Rage" bashings.

However, amongst the large crowd there was little of the feeling of mass involvement on solidarity which has been seen in other previous demonstrations. The march was straggly and few people were involved in any form of chanting, except for a few hundred at the front, mainly because the people with megaphones confined themselves to the front of

the march. The march took people more away from the general public than to them, as it followed a backstreet route, except for the short walk along Alinga Street to Garema Place. It was colourful due to the mass of flags; some of the street theatre and speakers were entertaining, other than that it had few redeeming qualities. It was more of a sunny afternoon stroll than a march of dedicated people striving tirelessly to rid Vietnam of its foreign oppressors and to the abolition of the system of conscription. This image of the Moratorium was reinforced by observation of the preparation before and after the march. The participants were quantities divorced from reality like clowns. They donned their revolutionary costumes, marched, returned to the university, stepped out of their costumes and toddled off, books under their arms, to their lectures. This was essentially confined to the concerned liberals, to the bourgeois, students and academics who have time to think about the "morality or 'legality' of the Vietnam war and conscription. Until concerted efforts are made to involve most of the people by directly relating the issues involved, to their own economic position, that is that such things as rising prices and falling real wages are intensified by our involvement in the Vietnam war and our alliance with America; the Moratorium will retain this essentially bourgeois character.



JUNE 30 MORATORIUM - FIRST OR LAST?

Three circumstances could explain the poor organization of the June 30 moratorium in Canberra. Had it been the first such demonstration lack of experience could be blamed; if it was to be the last the bungling could be excused as having done little harm; had it been designed to put an end to such expressions of public opposition to the war it would have been an admirable success.

Police watched in awe as the organizers of the rally managed to achieve what they had so often attempted - the reduction of a crowd of 2,000 people to one of 40 or so. How? Through sheer boredom! Inertia has apparently fastened onto the committee in charge of the Moratorium, tying them rigidly to the old formula of march followed by speeches. And what speeches - mostly uninspired, all too lengthy and directed at the audience - an audience gathered to participate in

and again...

the expression of anti-war feeling. Not only did they expect to participate they intended to do so publically not in the chilly backwater of Civic Square.

The charges that can be levelled against such a criticism are two fold:

- (i) Why didn't you do something?
- (ii) What could have been done?

Cheerful optimism engendered by the heightened political consciousness of Canberra's radicals as illustrated in the current anti-apartheid activities compared to the March 1970 Sharpeville demonstration led me to

expect that such awareness must seep into the minds of the Moratorium organizers. This belief was not wholly dashed as parts of the proceedings were tinged with a more vital approach.

The decision to take the demonstrators to the public servants meekly toiling to feed the war effort was indeed a step in the right direction. However on this occasion it could hardly rate the designation of 'step' - a feeble totter seems more appropriate. Such tottering must be encouraged if future demonstrations are to have any success.

Careful selection of lively speakers and the most effective deployment of their forces

appear to be the main areas in which the organizers failed. It is all very well for the converted to be further enlightened but surely the disbelievers should be exposed to similar treatment? Where are the 'heathens' to be reached? In their places of work. What should be preached to them? The part that their employers play in the Vietnam atrocity would be a reasonable starting point. Hence rather than rushing past establishments such as Pan Am could not the demonstrators halt and be revitalized by a ten minute explanation of this company's part in the war and American imperialism? With the aid of a mobile public address system employees and customers could share in this experience. A few rousing slogans and the marchers could head for the next war-mongering establishment to repeat the experience. Such proceedings would indeed stop work to stop the war in those places where it hurts most rather than disturbing a few cleaners and pigeons in Civic Square.

Judy McQueen

ASSORTED CONNECTIONS

BRIEFS

Congratulations to the enterprising female who left her bra in the men's toilets of the Library during the Arts Festival, to find it displayed on the Library notice-board at the start of term.

Mark Cunliffe, Canberra's hottest new radio compere, during the Pakistani appeal take-over of 2CA: "I would like to think that I'm one of ANU's fourth-grade rugby stars."
But aspiring to be a better grade radio compere?.

In preparation for the Springboks match at Manuka Oval on July 21, an Anti-Apartheid Athletics Club is being formed. And will Dr Furnass oblige with an extra-quick get-fit clinic???

One of the successful candidates for Woroni editor: "our layout wouldn't be worse than the worst."!!!!

Tuition fees will rise again next year. University Council thinks it more important to keep on side with the government than to make a public stand against tuition fees. That's integrity.

One noted professor of education in West Germany has advocated that special rooms should be set aside in all secondary schools where senior pupils could enjoy sexual intercourse. And that IS progress.

NATIONAL U has ceased publication for this year, as a direct result of the financial losses of the Arts Festival.

One "compassionate" Canberra businessman, asked to donate to aid for East Pakistani refugees in India, replied, "Let 'em starve". Now we know one place where the conscience of the community certainly DOESN'T lie.

C.O.'s advisory meetings every first and third Sunday of each month at 8.00 pm at the Friends meeting house in Condamine St., Turner.

SRC Secretary Richard Refshauge was certainly in good form at the last SRC meeting: "What we want are some brand new ORIGINAL cliches. God knows, there are enough about."

The Anti-Apartheid Committee took over the A.C.T. division of the United Nations Association of Australia on June 29. A bloodless coup, providing a respectable (and financial) front. But provoked by the Association's previous refusal to have anything to do with Bishop Crowther.

Who is going to stand for undergraduate rep. on Uni. Council, which is now up for re-election. Cunliffe and Refshauge seem likely starters, but it is still an open race. Any more takers?

Bush Week will be very different this year, folks. No one applied to edit the rag, so there won't be one. No one applied for Bush Week director, so very little is going to be organised. The Australian Rugby Union, however, has obligingly arranged for the Springboks to visit Canberra during Bush Week!

Francis Keighley, SRC Welfare Officer, is investigating student pass and failure rates. This effort should be highly commended. Maybe some of the recent veterans of semester exams might like to help with their views.

aus travel

You can go to Asia for nothing if you join the Australian Army but you will get back if you travel with AUS.

This year, AUS is operating travel schemes to India, Singapore, Indonesia, Fiji, the Philippines, Niugini, U.S.A., Canada, South America, U.S.S.R., Japan, Hong Kong, S.E. Asia, East Africa, U.K. and Europe, Israel, New Zealand, the Pacific, and, tentatively, to China.

WHY AUS?

1. AUS operates affinity and charter flights which reduce the cost of normal individual travel by up to 40%.
2. Some schemes can involve homestays. Applications for these must be made immediately.
3. The fact that you are going as part of a student scheme means that you are

introduced to students throughout the world on an equal basis.

4. An orientation in which you can meet the other participants in your scheme and talk to past participants etc., is held prior to departure in your home city.
5. There is little that is compulsory on the scheme except the dates of arrival and departure.

If the AUS schemes don't suit your particular requirements, arrangements can possibly be made for individual travel within Australia and overseas. Insurance for illness or accident is also available: contact the Travel Office.

WHO CAN GO?

All members of AUS and their immediate family: you are a member if you are a student and pay fees to the Association. Life membership of AUS is available to past members of AUS for \$10.50 on application to the AUS National Secretary. However some schemes are subject to certain conditions of membership: check at the Travel Office.

HOW CAN YOU GO?

Most students earn their fare by working part-time or in vacation. If you are short, the National Travel Loan Fund of AUS

makes loans in the form of credit. These are subject to certain conditions. Applications are available at the Travel Office must be returned immediately.

WHEN CAN YOU GO?

All schemes in 1971 will leave sometime after November exams and will return

before the beginning of term in 1972.

For further information, contact the Travel Office, downstairs Union, between 10.30 and 2.30 daily and 5 to 7 on Thursday evenings, or contact Helen Pringr, Burton Hall.



pick up your pith helmet

VILLAGE SCHEME AND REVERSE VILLAGE SCHEME

This year you could spend your holidays doing something useful. This year you could spend your holidays learning about a way of life that is completely alien to you. This year you could spend your holidays observing that rare, almost extinct animal, the colonialist in its natural habitat.

If this idea turns you on, then apply to participate in the Village Scheme. Application forms are available to you from the SRC Office.

Applications close soon: July 14 to be precise.

The purpose of the scheme is to give Australian students the opportunity to learn about the way of life in a Nuigini Village. You will be billeted with a Nuigini student and will spend some four to six weeks living the life of a villager.

It is possible for you to participate in this scheme without very much finance. If you can raise 200 odd dollars by the time you are due to leave for Nuigini then that should cover your expenditure in Nuigini. If 200 dollars is too much you will discover that you could possibly get away with much less than that, but whatever you do don't let finances stand in your way of this learning experience; some way can always be found around financial problems - if you want to go badly enough you will get there.

If you want further information about the scheme then see Chris McGuigan or pick up the blurb on the Village Scheme from the S.R.C. Office.

Remember, applications close on July the 14th.

Reverse Scheme

The Reverse Village Scheme has all the above objectives, but in reverse. You are invited to share your holidays with a student from Nuigini. The idea is that you find a job for your student and yourself so that he can make a little money whilst he is sight-seeing around Canberra. It is also hoped that if you are an inveterate hitch-hiker you might be able to show your guest a little of Australia whilst he or she is here.

obituary

Many thoughts enter our minds at the sad passing of our beloved lecturer in South-east Asian Studies, Dr. Sutjipto Wirjuparto. Our loss is a great one. His enthusiasm and knowledge for Indonesian History was the talking point after his lectures, because he evoked a stimulus in our minds. After the lectures were over the usual practice was for the less shy students to crowd around Dr. Sutjipto discussing a concept that came from his understanding of the subject. What better way could students express their desire to learn, when a busy and dedicated teacher made his time available for that discussion to take place. But surely it showed more than just the subject matter, it displayed of Dr. Sutjipto the necessary concern for contact between human beings with a common goal.

Our loss is a very sad one. We hope that his wife and daughter, can in some small way have their heavy burden of grief lightened by our sense of mutual grief.

From the Students of Asian Civilization.

BUSH WEEK

you didn't ask for it but you're gonna get it

Following repeated advertisements calling for applicants for the position of Bush Week Director and Bush Week Rag Editor and with the singular lack of response, it appeared that Bush Week 1971 would not eventuate. However the SRC agreed at its last meeting that even if students were not interested in organising the week, the SRC could not let such an enjoyable institution lapse. The SRC has therefore set up a subcommittee to organise and coordinate Bush Week activities.

Bush Week 1971 will begin on Monday 19th July with Friday 23rd a day free of lectures. As yet no definite plans have

been made, however Abschol, Theatre Group and several other individual clubs have already planned activities over that week. The SRC has planned to continue the traditional activities such as the scavenger hunt, Treasure hunt and Bush dances.

As well as the organised activities where the "niners" will be offered as extra incentive for exceptional performances, students will be encouraged to use their own ingenuity and big mouths to con and out manouver the Canberra public.

The Bush Week Coordinator, SRC activities officer, Keith Simpson would welcome any assistance that individuals or groups would offer and the committee

would be interested in hearing any suggestions for other activities over the week. The SRC hopes to have more detailed plans circulated within a week or so, but now is the time to begin planning your stunt or choosing your scavenger team.

The charity which the SRC has agreed to support by the sale of a special issue of Woroni, will be Canberra Life Line, the advisory counselling service that was recently established in Canberra.

The success of Bush Week depends on you. I hope that ANU students will join in the spirit and, despite the late planning make Bush Week 1971 one of the best ever.

BUSH WEEK WORONI

The SRC Bush Week Committee invites all students to submit articles for the special issue of Woroni to be sold during Bush Week 1971. Articles which show up clever and original undergraduate humour are in particular demand and as we intend to produce an amusing Woroni to sell to raise money for Canberra Life Line. Life Line is the charity which Bush Week will assist this year and in order that we are able to raise a reasonable amount of money we need to produce a paper that people will be interested in buying and reading.

All articles should be directed to the Bush Week Director by the 10 July.

vice chanter

The reconstituted Vice Chancellorship Selection Committee, now containing staff and students, invites nominations from the students and staff of the university for a person to fill the position of Vice-Chancellor of A.N.U. Nominations should be submitted to the Chancellor or the Registrar marked Private and Confidential. It would be advisable if such suggested names were accompanied by a brief summary of the persons experience and particular qualities. All nominations will be treated in the strictest confidence.

have you read the news?

Students and drugs, university teaching, and power in the ANU, are among the topics discussed in the current issue of *The Australian National University News*. It is intended that the *News*, published once a term (in April, July and November) should be available to every member of the University — student, academic or general staff member — who wishes to read it. Copies are placed in the Union at the time of publication, but if you wish to make sure of a regular copy, you can order one through the secretary of the department or section to which you are attached.

PRICE OF DRIVEL RISES

Over the last 3 weeks discussions have been underway in a subcommittee of University Council to consider the level of tuition fees at ANU. As a member of that committee I was bound by confidentiality not to reveal the discussions of the committee, and as such it is only now that the precise decision of the committee can be disclosed. This situation is in itself a farce but the decision that was reached, a decision reached after only 2 meetings and 5 hours discussion, shows scant regard for students. Several members of the committee argued that the question of a fee rise should be treated very seriously however most of the points that were raised by myself and other sympathetic members were brushed aside and were given only cordial consideration.

Questions of bias against the poorer student, the local difficulties faced by students who attend the ANU, the actual need for the rise and the precise reasons behind any fee at all, were all only given brief consideration by the majority of the committee.

It appears that the reason behind the rise is not one of the need of the university, because fee income only makes up 3.7% of the universities recurrent expenditure. Rather the reason is that the university feels required to keep its fees at par with the fees charged by other universities. They believe that if they do not maintain parity they will be prejudiced when their turn comes to receive the A.U.C. golden hand shake. I and other members argued that there were far more important implications of such

a "follow the leader" policy than the fear of a cut in A.U.C. finance. This type of planning would in fact mean that ANU would be obliged to consider a fee rise whenever (for whatever the reason) another university increased its fees.

However despite our arguments and protests fee rises were agreed upon and will be recommended to Council. The SRC has prepared a submission arguing yet again against any fee rise and this has been submitted to Council and Finance Committee. If Council still decides to accept the fee rises we have also included in the submission an argument in favour of a fee reimbursement scheme. This scheme will mean that for all full time non-scholarship holding students the fee rise will be waived and for the 1972-74 triennium they will still only be required to pay the 1971 fee level.

The reimbursement scheme would however only be a short term victory and we will still have been unable to have the university face up to the other important questions that were raised.

Because of the requirement of confidentiality of the committee discussions and the very little notice that was given to the SRC to consult the general ANUSA membership has been ruled out of the discussions. I would urge though that students write to Administration and complain about the fee rises and the mechanics of their approval in the strong-

est terms possible. There is little hope of stopping the rise after the Council meeting on 9th July but the university must be made aware that the affect of fee rises on students must be taken into consideration and weighed very carefully.

ARTS	Per unit fee	Course fee
1971	\$ 90	\$ 900
1972	96	960
1973	102	1020
1974	111	1110

HONOURS

1971	216
1972	270
1973	270
1974	270

Max. fee payable by an undergraduate

1971	360
1972	384
1973	408
1974	444

MA Graduate	1971	1972-74
	144	180

The figures above show the rises recommended by the committee to council. While this issue is of great importance to all students the extent and depth of discussion was a minimal.

Michael Wright.

national civic council

Are the "Groups" back in business this time in the universities?

A correspondent of the "Catholic Worker" reports that he was recently invited in writing to a meeting organised by the National Civic Council Extension Committee, where he was addressed by Mr. Tony Macken, who asked each person to contribute \$30 a year for the work he would describe.

After outlining the process of how left wing groups were setting about radicalising the universities, in which he included the systematic use of absenteeism and the tactics of confrontation, Mr. Macken revealed that there were people who saw it as their job to prevent the Left from destroying universities.

"Ten to fifteen undergraduates and graduates form into a 'Peace with Freedom' group", Mr. Macken is reported as saying. "These groups are autonomous, but depend on the National Civic Council for logistic support. Their task is to isolate and discredit members of Left Wing

groups, and to put out a volume of countervailing material about themselves. . . ."

The "Peace With Freedom" groups have to be as unannounced as possible, Mr. Macken argued. "Broadsheets, training facilities, meeting rooms and national conferences had to be paid for."

In answering questions from the audience, the speaker explained their job more specifically:

What has been done to strengthen University administrations? A student group can only clean up a university if the Vice-Chancellor is doing his job; in these cases the problem can be cleaned up in about eighteen months. At La Trobe and Monash the Vice-Chancellor would have to resign if there were one or more more violent incidents, because student groups have educated university opinion. Pressure has to

brought to bear on Vice-Chancellors to do their job properly.

Mr. Macken further explained that each of the students group has an

"adult" counterpart and that the groups have representatives on university councils who can put pressure on Vice-Chancellors.

One of the adult counterparts named by him was, surprisingly, Professor David Armstrong, who made a vigorous public appeal against the attempt to politicise the universities on the occasion of the May, 1970 and June 30 1971 Moratoriums. Asked about Mr Macken's talk and the "Peace With Freedom" groups, Professor Armstrong had no comment.

D. Jenkin.
"Empire Times".

TRIVIA FROM THE AMERICAN SCENE

Some time ago, a loud mouthed senator from Indiana, Albert J. Beveridge stirred the court houses fluttering madly when he spoke these well chosen words:

"God has not been preparing the English speaking and Teutonic peoples for a thousand years for nothing but vain and idle self contemplation and self admiration. No! He has made us the master organizers of the world to establish system where chaos reigns. He has made us adepts in Government that we may administer Government among savage and senile peoples. He has marked the American people as his chosen nation to finally lead in the regeneration of the world."

This is the Divine mission of America. We will not renounce our front in the mission of the race, trustee under God, of the civilization of the world."

1789-1968

Some of us may have noticed that we are round about the time of July 14. So what? July 14 was Bastille Day. So what? Bastille Day symbolizes the French Revolution, of 1789. So what?

The French Revolution of 1789 is often called the first modern revolution and the gaining of Modern Times. In the light of these claims I think some interesting facts emerge about the French Revolution.

The first is that it was primarily a bourgeois revolution, and that it was a revolution which was not brought about by long existing parties with a cliché-ridden ideology. Despite the fact that the Revolution was begun by unrest amongst the seigneurial class, and the fact that the discontented and hungry masses were used as a political weapon, it was the bourgeoisie who had the most concrete and constructive aims, and it was the bourgeoisie who finally filled the political power vacuum.

The second point is that, although there was a large economic factor in the causes of the French Revolution, the Revolution ante-dated socialism, and in fact that very economic factor was contrary to many of the characteristics of later socialist theories. In Marxist theory a socialist revolution cannot occur until a capitalist society has reached a stage of development at which it is already beginning to decay of its own accord - but if socialist revolution presupposes a developed capitalist society, the existence of socialism itself presupposes the existence of industrial capitalism. The grievances of the masses in 1789 were primarily rural - very little industry existed in France, and the vast majority of the people were a silent, ignorant folk, moving glacier-like through the passage of history. These peasants' and their leaders were not dissatisfied with the development of the capitalist structure (which did not exist), but with unjust remains of the feudal system which provided no community feeling and were nothing but a burden on their already hard lives. Like any other peasant revolt, what started the revolt was hunger and what spurred it on was fear of reprisal. Because of this fact, I feel that the peasants were unconsciously striving towards capitalism and industrialisation as a means of spreading greater warmth among the people. This fact is often ignored and hence the French Revolution is often regarded as the first revolt of people against the bureaucratic capitalism which ensures their lives. It was nothing of the sort.

You may wonder why you are reading all this garbage about 1789 (that is, if you are still with me and did not give up at some ridiculous comment a few paragraphs back). Well, there is a point to all this, and it is bound up with the third significant fact I see in the French Revolution. This third point is that, despite everything, 1789 set a precedent for modern revolutions, and established for a France and for the rest of Europe a tradition and a pattern that was to develop down the succeeding centuries.

I do not propose to examine the revolutions which followed the initial one, for my interest lies in one particular uprising - the Paris Revolution of March 1968. I think that if we examine some of the prominent features of this revolution we will be able to see the way the centres of unrest have lifted since 1789 and thus see what we are now striving for.

Firstly, the Paris Revolution of 1968 was quite obviously not a bourgeois revolution. A lot of water had flowed under the bridge since 1789. A bourgeois government had existed for a century, and it is almost a platitude to say that the bourgeoisie were firmly entrenched in the positions of power. France had become one of the leading industrial nations of the world and bureaucratic capitalism had highly developed. Education was spreading at an enormous rate, and liberalism and tolerance mixed with a concern for public welfare within the confines of the already existing capitalist structure was the dominant philosophy. Active socialist, anarchist, communist, Maoist parties had existed for years. The trade union movement was highly organised. Although there were still many economic grievances, unemployment was low and it could be seen that the movement was towards general welfare. So what caused the general strike, what led the students to occupy the university and seek to establish a lasting contact with the workers, what led both these groups to clash with their existing radical political groups? Above all what led one Frenchman to scrawl on a wall on the Boulevard Billancourt: 'My father before me fought for wage rises. I have fought for wage rises. I am now 32 and have a television set, a washing machine and a car, and yet I have led a bastard's life.'

The answer of some, and the answer of many Frenchmen in 1968 was that the reason was mainly economic. They felt that the reason was mainly the backwardness of the university in relation to society's current needs, and in the general insufficiency of job opportunities. They see the university as inadapted to the modern world. The remedy for them is adaptation: a modernising reform which would sweep away the cobwebs, provide more teachers, better lecture theatres,

a bigger educational budget, perhaps a more liberal attitude on the campus, and, at the end of it all an assured job. This is the old cry begun in 1789 of 'Progress!' The answer to the world's problems, they felt, was the further exploitation and exploration of the material world. Material comfort brings bliss. These protesters naturally worked through the Communist party and the established institutions of protest.

But was this the root of the problem? One of the centres of activity in 1968 was the newly-established Faculty of Letters at Censier, an ultra-modern concrete and glass building, one of the show-pieces of Gaullist 'grandeur'. It has closed-circuit television in the lecture rooms, modern plumbing, and slot-machines distributing 24 different kinds of food - in sterilised containers - ten different kinds of drink; over 90% of the students are of petty bourgeois or bourgeois background. Yet such is their rejection of the society that nurtured that they were working 24 hours a day, pouring out a flood of revolutionary literature of a kind no modern city has never had pushed into it before. They established contact with small groups of workers, especially designed leaflets for their particular factories, and received reports from the workers of how their young comrades had welcomed the news. They were simultaneously disrupting the social system and having the time of their lives. Now can one explain such a revolt in the midst of contented, comfortable, bourgeois society?

The answer is not economic. It is no accident that the revolt began in the sociology faculty of Nanterre - students learning about the society they lived in discovered that they were learning how to manipulate it, how to build up the barriers of bureaucratic capitalism, how to sterilize conversation between people and people. They felt that the central problem was the very compartmentalization of capitalist relationship within the society. They revolted against the bourgeois attitude of mind which handed out lollipops and said 'Baisses-toi et brute' (Bend your head down and chew the cud.) To them the central conflict to which all others are related is the conflict between order-givers and order-takers. The



insoluble contradiction which tears the guts out of modern capitalist society is the one which compels it to exclude people from the managements of their own activities and which at the same time compels it to solicit their participation. These tendencies find their expression on the one hand in the attempt of the bureaucrats to turn men into objects (by violence, manipulation techniques, mystification, or by 'economic' carrots) and, on the other hand, in mankind's refusal to allow itself to be treated in this way.

In the process of this revolt the students and the workers found that the existing communist/Maoist/anarchist parties were as much a part of the establishment they were revolting against as the establishment itself. They found that the Communist parties denounced them as 'agents provocateurs', basically equivalent to calling them ratbag students. They found that these established groups succeeded in dissipating the strength of people that was gathered together, 'to avoid trouble'. But worst of all they found that when they went out to make contact with the workers the established parties stood between them.

But despite everything, they occupied the Sorbonne for a fortnight and in that time gradually more and more workers came to be involved in the activities. The traditional barriers thrown down, the Sorbonne was a ferment of activity for several days. Ideas spread like lightning, people came and talked to one another completely unselfconsciously. A contact was established.

To recapitulate, unlike 1789, 1968 was not a bourgeois revolution but a revolution against the musty dead complacency of bourgeois oligarchy. Unlike 1789, 1968 was not a revolution towards further economic progress, but a revolt against the existing economic system and the alienation it had caused. All at once the people awoke and talked to each other freely for an instant of eternity.

MORE - ATORIUM

THE MORATORIUM AND AUSTRALIA: FRIENDS, AFTER ALL

At first sight it might seem that both the war and the anti-war movement have been going on for so long as to be taken for granted by the public at large. In Australia, the politicians continue to wage the war and the peace movement to oppose it, thus theoretically at least, setting up a balance between each other that dulls the public's support for either side and obscures the issues the war raises. And it is a real danger that, for the peace movement at least, routine activism, the habit of protest, without serious consideration of the cause for it, could serve to perpetuate such a balance and thus blunt the movement's impact in this country. That this situation has generally not arisen in Australia is due to a number of factors, which have helped the peace movement here, which can be profitably

exploited by it in its efforts to attract public support, and which, as they stand, give final proof, if any were really needed, of the justice of the Moratorium cause.

The first factor is that the Australian Government is clearly on the defensive over its policy on Vietnam. A war begun in a fury of justification can now no longer be justified, and, what is worse, its advocates no longer try to do so. Instead, they try and wait hopefully for some tidy formula to arrive that will help bury this political skeleton with honour; yet honour is defined in a manner that only increases the dishonour of this country and prolongs further suffering and increases the casualties. Honour is not taking one's cue from the latest American 'peace' initiative and being embarrassed subsequently by its hollowness. Nor is it placing one's hope in 'Vietnamising' the conflict, when the so-called 'Vietnamisation' programme is being sapped

by corruption, military incompetence (as the Laos operation showed), and by the tawdry posturings of the Saigon clique that is partly sponsoring it.

Rather honour, for Australia consists in following what the peace movement in this country has always advocated - namely the unilateral withdrawal of all Australian and foreign troops from Vietnam and if practicable, the harnessing of Australian diplomacy and not our military machine, towards a political settlement of the war, and possibly of the wider conflict in Indo-China as a whole. For the Moratorium, 'Vietnamization' means a solution to this conflict that satisfies the broad aspirations of the South Vietnamese. It does not mean a diktat forced upon them with the help of Australian arms, to defend the interests of a regime that demonstrably does not meet these as-

plications - a tenuous coalition of personalities and ambitions' as the 'Australian' recently called it. Thus, a second factor in its favour

is that the work of the Moratorium is clearly justifying itself and allowing it to take the offensive. Moreover increasing numbers of Australians are opposing the Government position, and are not holding themselves to be un-Christian, un-Australian or pro-Communist for doing so. Only 37% of Australians (as opposed to 50% last November) now support an Australian military presence in South Vietnam. There is no doubt where the tide is moving.

Yet the peace movement's opposition to this war has raised wider issues than the way Australia can disengage with honour from the conflict, and help end it. These wider issues relate to the future thrust of our relations with the world, and also to the development of our society at home. They provide a third factor in the peace movement's favour.

Marxists might argue that as long as Australia remains basically a capitalist society, avoidance of future Vietnams cannot be guaranteed. The profit factor, economic

continued on P. 14

IF YOU COULD SEE THEIR NATIONAL SPORT, YOU MIGHT BE LESS KEEN TO PLAY THEIR RUGBY

For decades Australia has presented pathetic apologies for South Africa and her evil system of Apartheid. In the eyes of the world Australia has been quite accurately pictured as a small time racist nation filled with a crowd of miserable bigots. How much longer must those people who care be held back by these racists who appear to have little concept of what a "fair go" really means? How much longer will Australia keep sportsmanship out of sport? And how much longer must the Australian aborigines, the black Africans, the natives of New Guinea wait? We have on hand an opportunity to shorten that long, long wait. The current Springbok tour of Australia presents a perfect opportunity for Australians to make a determined start to countering racism - wherever it occurs. By a strong stand against these racist tours and a stand for recognition of human dignity regardless of race we can give hope to the black people of Southern Africa and at the same time show South Africa's whites that not all Australians will encourage them in their exploitation of their fellow, non-white countrymen. The strange argument that white South Africans will improve if treated friendly amounts to nothing more than an excuse for continued sporting ties. Simple common sense dismisses this argument. The United Nations is unequivocal on sporting ties with South Africa. The General Assembly has called on all member nations to cease sporting contact with South Africa until such time as South Africa selects her teams on a non-racial basis. Australia, although many may find it hard to believe, is a member of the United Nations. In a press interview at Canberra airport last Friday night July 2nd Bishop C. Edward Crowther former Bishop of Kimberley in South Africa was asked: "As the majority of Australians appear to be in favour of the current tour of Australia by the Springboks don't you think the tour should go on?" Crowther replied: "Should the United Nations lower itself to the level of the ignorant majority or should we attempt to raise the ignorant majority to the level of the United Nations." Pompous perhaps but fair comment. For too long the

majority of Australians have been blind to the facts of South Africa's Apartheid system. The South African governments propaganda has, it seems, been very effective. Two weeks ago Mr Lotter Information Attache of the South African Embassy in Canberra said to a couple of students from the Anti-Apartheid Committee that really he wasn't interested in the university because his information didn't appeal to intelligent and educated people. If your ideas of Apartheid in South Africa are a little hazy here is a short list of some of its features.

South Africa is a country with about 3.5 million whites, 16 million blacks, 2.0 million coloureds and 600,000 Asians. To deal with this non-white majority the South African government has developed an elaborate and comprehensive system involving several thousands of laws which are strictly enforced. This system is called Apartheid - Apart-hood and pronounced Apart-hate. The United Nations has described this system as "20th Century slavery" in naming one of its films that deals with Apartheid. The result is a system that deprives the non-whites of any human dignity, a system that has total control over every aspect of their daily lives - marriage, sex, where they can live, where they can work, where they can travel, whom they can visit, whether they may learn to read and who may teach them, how much they may be paid. There are no trade unions for non-whites and of course as already stated they have no vote.

Frightening isn't it. And yet we have tolerated this system for many years and encouraged South Africa by our goodwill

toward her and our continued sporting ties. Some brief quotes may clarify South Africa's position and illustrate that not everyone agrees with Mr Vorster:

Mr Vorster: "...we are not prepared to compromise, we are not prepared to negotiate and we are not prepared to make any concessions."

In addressing the present Springbok team earlier this year he said: "You are doubly honoured in that you go not only as ambassadors of rugby but as ambassadors of our way of life."

On the other hand Prof. Christian Barnard has said: "It is no good saying that you are opposed to Apartheid and playing sport for South Africa at the same time."

The Anti-Apartheid Committee calls on all those who care to show the courage of their convictions. Our efforts will be small compared to those who suffer under apartheid and those rugby players in Australia who have refused to play with racist South Africa. The game in Canberra is planned for Wednesday 21st July at 3.00 pm at Manuka Oval. The Anti-Apartheid will be attempting to make sure that this game does not go on smoothly. For the sake of the people of Southern Africa and Australians sporting spirit come to this game and show that you for one will not let Australia continue to encourage racist South Africa. Now is the time for action. We have the initiative and with a little more determined action there is little doubt that the anti-tour movement shall be successful. We call on people for non-violent direction action.

A general meeting to discuss ideas, tactics and planning for the Springbok visit to Canberra will be held this coming Wednesday at 8.00 pm in the Union Committees Room. All those interested in getting on with the action should make every effort to be there.

Remember Apartheid is not a game. Be ready for the game on July 21st and the arrival of the 'Boks on July 19th (Probably-)

Further details Anti-Apartheid Committee SRC Office.

The vigil goes on as ever!

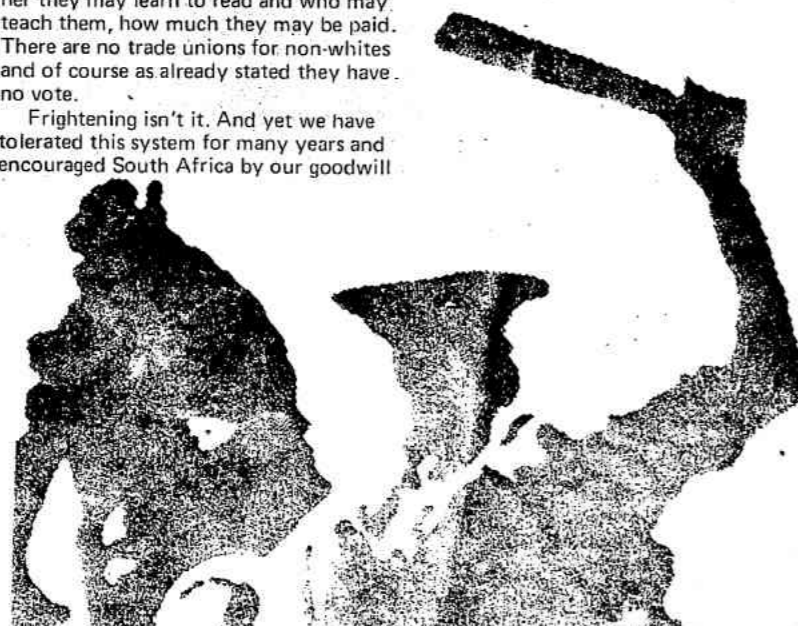


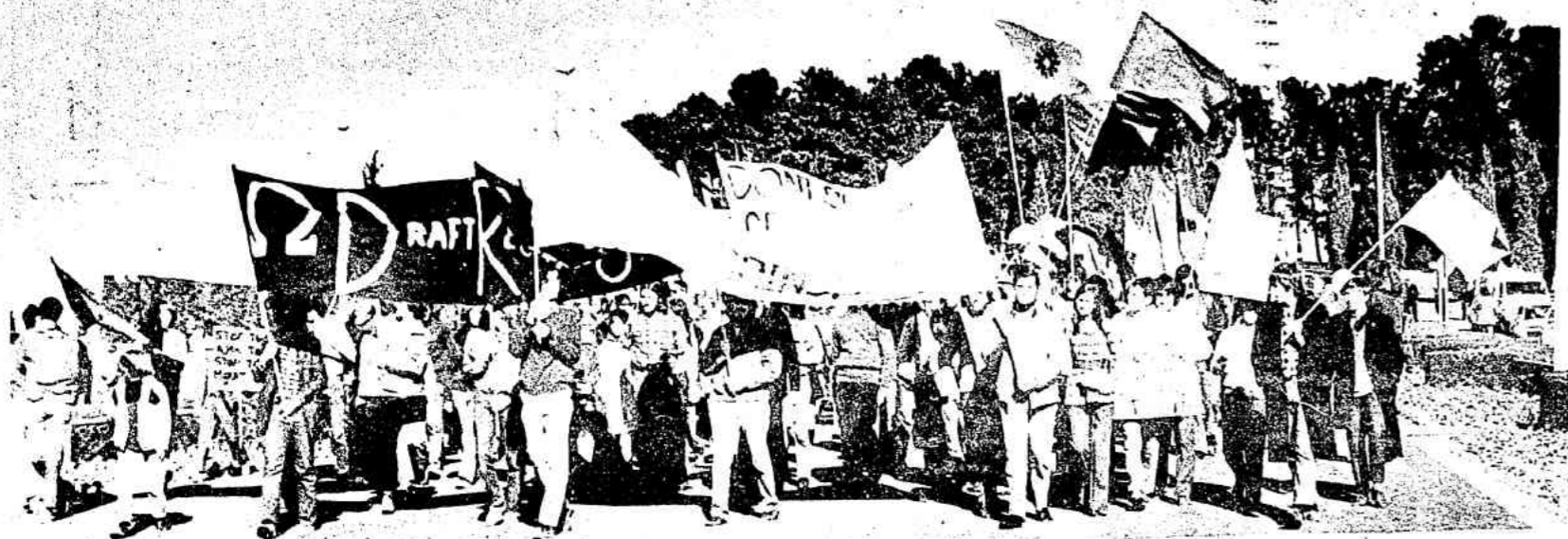
Hain Crowther Boyce Holland

Associated with the current campaign against the visiting racially selected South African Springbok team a number of speakers have visited the university to talk on the tour, its implications and possible mass action to prevent its continuance.

Peter Hain the convenor of the British Stop The Seventies Tour campaign was the first. He was greeted at the airport last Monday evening by a small placard waving group of admirers and was taken back to Bruce Hall where he and the Canberra anti-apartheid conspirators discussed plans for the entertainment of the Springboks both at the game and all other places they may appear in Canberra. He was very helpful and planted many seeds which will germinate very rapidly in the jungle-like minds of the anti-apartheid plotters and their select black beret guerrilla group. After speaking to a small crowd of disinterested shoppers in Garama Place he spoke to a large crowd of curious students then left Canberra later in the afternoon. Hain was a quiet reserved man in private but spoke well and obviously had an effect on his audience due to definite and determined manner.

On Friday night a public meeting in the Old Canberra High School Hall Sekei Holland, the ex-Rhodesian, Jim Boyce, a former Wallaby footballer and Bishop Crowther spoke to a crowd of about 300. The emphasis in the three speeches was mainly on the inequities of apartheid and the special relation between apartheid and sport. Crowther also spoke on the Perth, Adelaide and Melbourne demonstrations and warned the Victorian footballers playing against the Springboks that they could be in for as bad a time as the South Africans unless they showed the opposition to apartheid. The meeting as a whole was little more than interesting, the audience consisted mainly of people already committed against the tours, there was nothing particularly memorable said, it's main effect was probably to reassure the anti-tour movement of its position being the correct one.





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There was a meeting of students last week in the meetings room. Well, if that sounds unusual, read the next bit. The large part of the meeting consisted of most faculty education representatives, members of departmental committees and a good proportion of emissaries from (academic) clubs and societies. They had all gathered to consider how they could contribute to the development of an inter-faculty degree course called 'The Study of Man'. The feasibility of this course is in the process of being accessed by a committee appointed by the Vice Chancellor. The ideas that came from the student meeting forecast a spirited effort by those who attended to inform undergraduates of the exciting nature of the proposed course. It was unanimously decided to bring to undergraduate notice the

opportunities available to them to offer ideas relevant to the content and presentation of the course that could be incorporated from the outset. It was resolved to call a meeting of all undergraduates on Tues., 13 July. An invitation has been issued to Dr. Boyden, chairman of the V.C.'s committee, to address students on the 13th and inform them of present developments and answer questions from interested students. Reproduced below is an article from the Nov., 1970, ANU News, in which Dr. Boyden outlines the possible nature of the course. Students are urged to read this. Any questions arising from this article that could be discussed on the 13th can be entered on the adjacent form and sent to the education officer, src office, union.

Inter-faculty degree course THE STUDY OF MAN

The present trend in education is towards producing ever-increasing numbers of graduates, educated in ever narrower aspects of reality - graduates with little understanding of the human situation as a whole, writes Dr Boyden, of the Urban Biology Group. In this article he suggests a structure for a whole new degree course, which would integrate knowledge from a number of different disciplines in a study of man in the modern world. Graduates would be well-equipped to enter the public service, business, politics, education, social welfare work and so on, or to continue on in the academic world.

In principle there are two possible approaches that could be taken at the tertiary level to remedy the situation. Firstly, there could be included throughout specialist courses a series of lectures and tutorials relating the subject matter of the courses to the problems of man in modern society, and with the aim of keeping the student's mind alive to the human situation as a whole. Secondly, universities could establish full degree courses centred on 'The Study of Man' and aimed at producing graduates who

human species in the biosphere, dealing with the history of life on earth, the biological and cultural history of mankind and with the principles that govern cultural and natural processes and the interaction between these two sets of processes. Needless to say, even if our academic institutions come to accept the comprehensive Study of Man as a discipline in its own right, there is bound to be much discussion and debate on the detailed content of the course, both in terms of the breadth and depth of the subject matter. The following list

includes: prehistory; social anthropology; psycho-social (or cultural) evolution; ethnology and social psychology; creativity in man and its manifestations (behavioural and historical); social history and sociological theory; economic history and theory; history of science and technology. Other subjects could be included as options, such as urban geography, quantitative methods in demography and sociology, techniques used in the study of human genetics, computer science, city planning.

Probably the most interesting recent development in tertiary education relevant to this idea is the recent introduction of the Honour School in Human Sciences at Oxford, which is due to commence at the beginning of the coming academic year. The preliminary examination for this course includes papers on (1) general biology, (2) genetics and evolution, (3) sociology and social anthropology, (4) geography and ethnology and (5) statistics. The Honour School itself comprises the following courses: (1) animal behaviour, (2) human genetics and human evolution, (3) human ecology, (4) demography and population, (5) sociological and social anthropological theory. All of these subjects are compulsory, while the following, of which two must be taken, are optional: (6) urban geography, (7) modern social institutions, (8) social anthropology and (9) advanced quantitative methods.

The underlying thinking of the Honour School in Human Sciences is somewhat different from that outlined above in relation to a Study of Man degree. The creation of the Oxford course apparently resulted from the view that social scientists could usefully know more biology than they do, and that human biologists would be greatly helped in their work if they were more familiar with the theories and methods of the social sciences. Thus, one of the main objectives of this Honour School is to train 'experts' for research in sociology and in aspects of human biology. It is perhaps this special function of the course that is responsible for the virtual omission of certain subjects of great importance to the comprehensive understanding of the human situation, such as economics. The Honour School nevertheless shares some of the characteristics of the course proposed in this article, especially in that it is an 'interfaculty' course and gives strong emphasis to both the natural and social sciences.

As might well have been anticipated, the Honour School in Human Sciences in Oxford was not introduced without challenge. Although it was approved by the General Board (with one dissident), it stirred up a great deal of resistance throughout the University as a whole. Dons held hurried meetings and signed petitions urging that the Honour School should be withdrawn, and eventually a full debate was held in Congregation on the matter.

The trend towards increasing and earlier specialism in education in Australia is frequently deplored. Nevertheless, with very few exceptions, it continues uninterrupted. It seems to be regarded as a regrettable but inevitable sign of the times, a result of the vastly increasing total body of knowledge and of the growing complexity of life in our modern technological society.

While the trend is apparent already at the secondary level of education, it is most pronounced, of course, in the universities, which are producing ever-increasing numbers of graduates educated in ever narrower aspects of reality - graduates with little understanding of the human situation as a whole, or of the relationship between their subject of study and other areas of knowledge. As far as I am aware, there is not a single educational program in any tertiary institution in this country which is aimed at producing graduates with a broad grasp of the knowledge that has been acquired in different academic disciplines as it relates to the understanding of the problems of mankind as a whole. Yet, as most of us would surely agree, there has been no time in the history of civilisation when there has been a greater need for people in responsible positions in society who have a balanced and comprehensive appreciation of the human situation in reasonable biological and historical perspective.

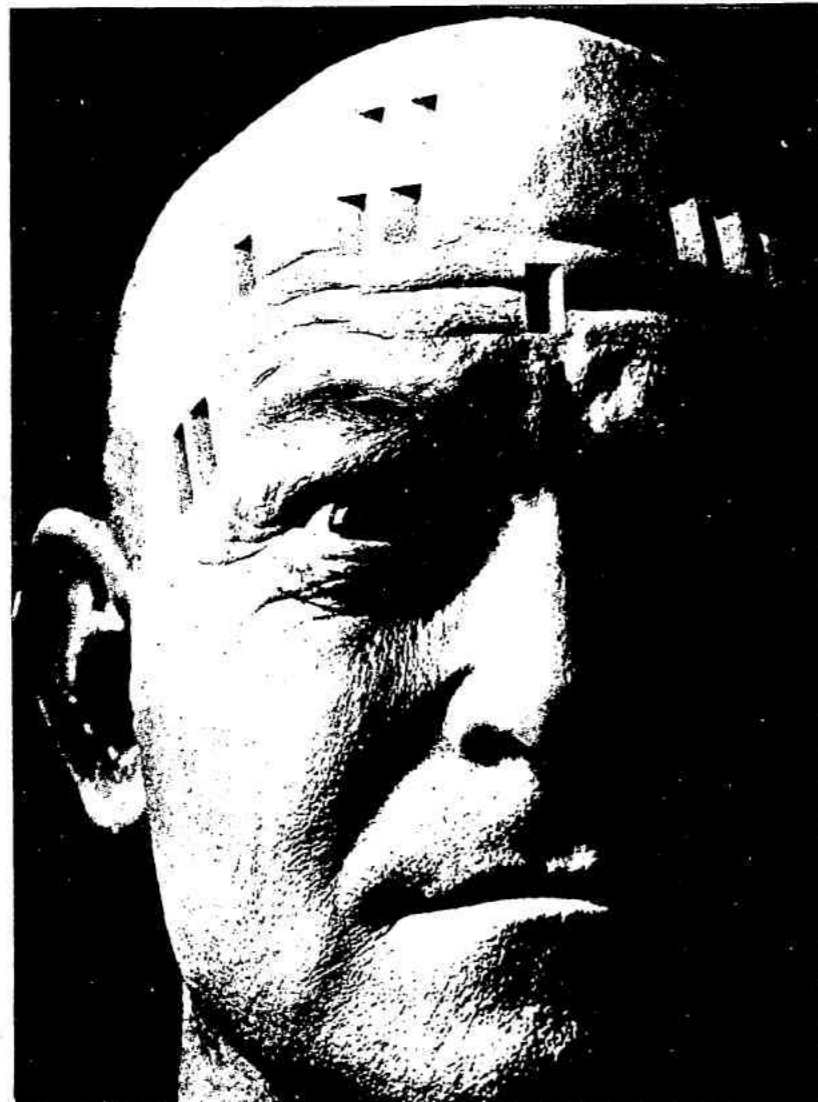
No one would argue that we can do without highly specialised courses in our tertiary institutions - indeed without such specialisation our complex twentieth century society would collapse. On the other hand, there seems to be no reason on earth why steps should not be taken to counter-balance these narrowing trends in education by new efforts aimed at broadening the educational experience of at least a proportion of students.

Needless to say, there would be many difficulties involved: just as it is easier to be a good specialist than a good generalist, so is it easier to produce a good specialised course than a good generalised course. But these difficulties are not insurmountable.

have a comprehensive grasp of existing knowledge as it relates to the human situation in the modern world, and who have a capacity to view the developments associated with civilisation in broad perspective. In my view, both these approaches are necessary; but the rest of this article will be concerned only with the latter.

Broadly speaking, the aims of a full degree course on the Study of Man would be to provide a coherent picture of the

comprises some of the more important subjects which, in my opinion, should ideally be represented, appropriately linked together, in a degree course on the Study of Man: Human evolution and human genetics; human ecology; human nutrition (biological and historical); human physiology (mainly homeostatic and neurohormonal mechanisms); epidemiology (biological and historical); human reproduction (including fertility and mortality patterns and population dyn-



Please enter questions/enquiries/ideas on this form and post it to the Education Officer, S.R.C. Office, c/o Union, by Mon., 12th July, to allow Dr. Boyden time to peruse them before the meeting.

Some of the main arguments against the course were as follows: (a) that, although the course aims to produce experts it would in fact not do so; (b) that, because of its breadth, the course would simply be unteachable; there would be too much for the student to read and no time for him to think; the subject was not only wide, but virtually limitless; (c) that it should not be introduced in the interests of protecting the good name of the University; "to create a school which is nothing but a set of supplementary subjects with no coherent core is not in keeping with the standards of this University"; (d) that such a course could not possibly train students to take a critical attitude to knowledge; (e), that in Oxford, staff and finance are already overstrained and that therefore the introduction of further courses such as this is undesirable (although, in fact, most of the courses included in the Honour School are already being taught in the University); and (f) that in Oxford there is a lack of qualified teachers and tutors in this subject.

The proponents of the course countered each one of these arguments, and were themselves convinced that the Honour School did present a coherent subject of study — 'coherence which is well masked by an accident of history in our existing faculty structure'. Most of them also agreed that there were risks in establishing this Honour School of Human Sciences but, in the words of one of them, 'the choice before us this afternoon is really whether this University makes a start on this subject with all its risks and all the difficulties and all the dangers that it involves, or whether we stand back and wait for the experience of others less prepared, less capable, less fitting perhaps to undertake the pioneering work than we are ourselves.'

Incidentally, it is interesting that many of those who spoke against the course specifically stated that in principle they believed there was a need for education of this sort, but that their objections were based mainly on practical considerations.

This debate, which was published in full in the Oxford University Gazette on 27 November last year, makes interesting and entertaining reading, and there can be no doubt that if eloquence alone had been the deciding factor, then those objecting to the course would have won the day. But in fact the motion that the Honour School should be withdrawn was lost although only by a narrow margin.

I have recently had the opportunity of discussing the concept of a full degree course on the Study of Man with many academics in universities in Britain and I find that, among their various comments, two are almost universal. These are, firstly, that some developments in this direction are highly desirable, and secondly that to establish an effective course of this nature at the present time would be very difficult. With both these points

I am in complete agreement, although I would add to the second that the longer we wait before taking the initial step, the more difficult it will become.

Those who have had experience of multidisciplinary courses warn against the danger of merely throwing together a number of subjects relating to man, and asking the appropriate specialists to give a series of lectures on their subjects. The resulting hotch-potch of lectures on sociology, anthropology, human genetics, economics and so on would confuse

understanding of which is to great relevance to contemporary human problems. Each of the disciplines represented in our list of subjects to be included in the course could contribute usefully to this theme.

Among the practical questions which would undoubtedly be raised in discussions on the feasibility of introducing a degree course of this kind, are the following: To what extent can existing courses in the university be utilised (with or without adaptation) in the new degree? How many, if any, students would be interested

course, or of opportunities for their subsequent employment. Many students enter university today simply to increase their knowledge and to gain a degree before entering one or other aspect of public life (e.g. public service, business), and I can think of no better qualification for those who will reach responsible positions in administration than a degree in the Study of Man. It is true that at present there is little evidence of any special demand for people with this particular kind of academic background; but this is easily explained by the fact that such people do not exist. I am convinced that once this degree becomes a reality there will be wide openings for its graduates in many walks of life, including the public service, business, politics, education, social welfare work, and so on. Moreover, the degree will provide a useful preparation for those who wish, after some appropriate additional courses, to continue in the academic world and to carry out research in one or other aspect of human science.

Among the criticisms of the concept of a degree course on the Study of Man, one of the most prominent will certainly be that of superficiality. Many specialists, who have devoted a lifetime to studying one or other relatively narrow aspects of reality in the natural or social sciences, find it difficult to appreciate that many of the finer points of their discipline are relatively unimportant when it comes to trying to understand the human situation as a whole. They inevitably regard courses on their subject which do not go into such detail as superficial. And because a course on the Study of Man would not go into such depth as a specialised course, it might easily be labelled, quite unjustly, as a 'soft option'. In fact, there is no reason why a degree course on man, incorporating the most significant findings and concepts of the natural and social sciences and the humanities as they relate to the understanding of the contemporary human situation, should not be just as rigorous as any specialised course containing the same volume of material; and there is no reason why it should not present just as great an intellectual challenge nor be just as conducive to critical thought.

It is time to bring discipline into interdisciplinary thinking. We must recognise that the task of integrating the knowledge acquired in the different conventional disciplines that is relevant to the understanding of the human situation is one of the most intellectually demanding and socially significant fields of academic endeavour. The creation of a satisfactory multidisciplinary course on the Study of Man could contribute very significantly towards the establishment of such integrative scholarship on a sound footing and it may well be a prerequisite to this development. Certainly, such courses must be experimental at first and some mistakes will be made, but if academics are to fulfil their social responsibilities, they must be prepared occasionally to experiment and to take some risks.



and irritate both students and lecturers, and would thus perform a disservice to education by discrediting the concept as a whole. It is clear that when such courses are created, they must have a unifying theme to which each series of lectures is slanted. The unifying theme in the case of the Oxford course is considered to be 'the structure of human populations'. An alternative and possibly more intellectually stimulating theme might be 'the processes of human adaptability', an

in taking the course? What openings would there be in society for the graduates?

Obviously, the answer to the first question would vary from university to university. In any case, the detailed structure of the degree course would, as in the case of all other courses, reflect, to some extent, the existing emphasis of interest in the university in question.

With regard to the other two questions, it is my view that there would be no shortage either of students wishing to take the

KULCHA

At the Moratorium on June 30 three Street Theatre performances were presented. Despite a certain amount of last minute preparation, they were excellently produced, and many people said they were the best Street Theatres they had seen in Australia.

The first, known to those involved as "Soldiers" was put on outside the Labour and National Service office in Ainslie Avenue. This play stylistically represented the training of a group of soldiers, from learning to respond to the question "What are you going to do?" by saying "Kill, Sir" instead of just "Kill", through a farcical PT exercise, to bayonet practice, and eventually bayonetting some Vietnamese peasants. Finally one of the soldiers tears off his mask and asks "Why" and is killed by his automat on comrades.

The second, in Garena place, was a liturgical dance-chant built around the wail of the women "Clean, the air, Clean the skies, Our land is foul..." from T.S. Eliot's play "Murder in the Cathedral".

The third, known as "Clowns", was staged on the steps outside the Canberra Theatre. Three clowns riotously dressed in baggy pants and party hats are playing with a ball; a Vietnamese is dragged on screaming by a couple of blokes in combat suits. The clowns are alarmed and successively take over a politician, a businessman, and a clergyman to see the violence. In every case the respective authority praises the soldiers and reprimands the clowns. The beating goes on and, driven to desperation, the clowns take up Moratorium placards and parade around the soldiers. Thereupon the authorities don helmets and drive off the clowns, then resuming their normal dress, they offer gigantic lollipops to the clowns and pat them on the head. The clowns reject the lollipops and fiercely chant "...if you are the honourable men, we'd rather be the clowns", and the authorities sink into the ground.

Street Theatre brings up a number of interesting points, all of which can be summed up in the single massive word RITUAL. Traditionally drama is a kind of art in which the vital force, the emotion felt, is concentrated around a group of characters such that they take on an esthetic function; in this process the personality of the artist and the audience are depersonalized, and a tangible, distinct ART is created. For this reason, ritual has been excluded from dramatic art, for in ritual there is no distinction between audience and players, and between the people and the matter: the creative force is allowed to flow unrestrictedly in these three areas such that everything plays a significant part and all operate together to create a whole. The only distinct focus is the writer-producer who

sits behind and directs the emotionalism.

It will be seen that Street Theatre strives towards such a kind of ritual. The players are not put apart representing specific "naturalistic" individuals caught up in a contrived "every day" situation, but are rather abstractions - clowns, soldiers, peasants - who are well-known to the whole audience and who act in ways anticipated by the audience and according to well known basic themes. Of course the ideal situation - and one which does not exist in the present attempts at Street Theatre - would be a spontaneous surging of the people acting out not a rational, moral position, but a prompting of their instinct, a rhythm of their lives, the emotion of association that they feel in connection with their companions and their environment.

But for this ideal situation to exist, if it can ever exist, two things are necessary. One I have already mentioned - the need for a string-puller, a leader behind the scenes who can express in concrete terms the mass feeling, and who can then direct the emotion of the people to a significant end. Such a leader would have to be someone trusted by the people, someone with sufficient talent to be able to respond to their feelings, and yet someone capable of effacing him/herself from the ritual itself such that it could grow and develop according to the directed feelings of the people. Such a leader would resemble the ancient Irish Druid-Poets and the leaders of the early Christian Church.

The second necessity is what people are able to respond to their urgings and their instincts. For 200 years we have been suffering under a prolonged nightmare of rationalism and reasonable criticism. We have learnt that a certain response is appropriate only after it has been subjected to a thorough going analysis. For complicated reasons - perhaps partly because science started investigating the material world with great success - we came to focus our attention on the concrete aspects of life and art. Through these double tendencies of rational analysis of one's own emotions and of materialism, we have lost contact with the emotional and the intangible. We question as to

whether our emotional responses are justifiable, as to whether the intangible things we see growing and developing between us are real or simply an illusion. This tendency culminated some fifty years ago in the development of naturalistic drama, the anathema of art - for naturalism contains no emotion whatsoever apart from what is bottled up by the material confines of the kitchen-sink and the walls of the theatre, for naturalism purports to paint a true picture of life while bearing as much relation to it as a photograph of the moon bears to that shining white orb up there in the heavens. However I feel that this tendency has stopped and we are swinging back the

other way; although we have a long way to go before we can escape from the materialism we struggle against. The Celtic druids could literally change the landscape with their poetry, the myths tell us, whereas we find it hard to even understand a simple poem. Thus before people can respond in a controlled ritual, we must learn to respond, pure and simple. Thus directionless emotionalism is necessary before we can have directed emotionalism.

The political implications of all this are obvious. Such a ritual obviously is the kind of experience found in the spontaneous surging of the people, and the behind-the-scenes management, of a pop concert, of a demonstration, and of the Chinese Red Guards struggling to preserve the Revolution against the restrictions of bureaucracy - the kind of feeling which is sweeping through the yout of the world. I think the examples speak for themselves.



and

"FIVE EASY PIECES"

As a women's liberationist I found the portrayal of the female characters in this film as types-of-a-type rather sickening. On the one hand there was the lipstick-smearing, revlon-eyed, silly stupid dumb Tammy Wynette-quoting female and on the other, the classical piano-playing, horse-riding, disorderly made-up, obviously EDUCATED female who seemed to be forever on the point of taking a bath, when she wasn't practising that is. Anyway, gliding around between them is our

ANTI HERO, Jack Nicholson (fondly remembered from his role in Easy Rider D.H. Lawrence hic hic hic etc), "the meanest man I ever had" according to blonde, delivering with a pout and yet another memorable line from her record of Tammy Wynette, who must surely be the arch enemy of women's lib groups ALL OVER THE WORLD. In fact the film begins to the sound of "stick to yr man...I was yr first and I'll be yr last no matter who yr have in between...stick to yr man" or some such crap - I admit I almost had to puke (quote) then and there but fortunately the scene redeemed itself (fortunate indeed considering how much it cost to get into the place).

The CLIMAX of the film seems to be when Ro-bert (name of ANTI HERO) pushes his father's wheel chair (the father is paralyzed / can't talk / looks very much like a cross between Karl Marx and father Christmas) out into the middle of a green field. He then explains

to his father why he hasn't become a world-beating concert pianist but rather a No Good Wanderer cum Drill Rigger and has a bit of a cry. If there's ever a prize offering for the best Male Weepies in a film then without a moment's hesitation I would present it to Re-bert. That scene is really superb though I'm goddam sure anti heroes don't usually have fathers or sisters.

I suppose the ending warrants a bit of a mention. Being a Women's Libber I thoroughly resent the fact that in films, books, songs e.g. (by the time I get to Phoenix... don't look twice it's all right ...etc. etc.) it is inevitably the female who is left, holding the baby so to speak.

The ANTI HERO hops onto a wopping great truck and goes off God knows where, while our little lady is left with the car, her little Tammy Lynette soul, and the car keys we hope. If he's so adverse to her TYPE he needn't have started up with her in the first place need he? (quibble quibble).

For some reason I actually preferred the lolly lady to the refined piano lady and thought that the latter's speech down by the lake (NB setting) in which she tells Ro-bert that she prefers her piano and the bloke with the thing round his neck to Ro-bert is a load of old scales and manuscripts.

There's plenty of SOCIAL COMMENT for those so inclined but true blue musicians are advised to keep well away - the Moonlight Sonata and Stick to Yr Man ON THE SAME ROLL OF FILM is

is simply too incongruous to tolerate. I'm not absolutely sure of the significance of the title (5 Easy MUSICAL Pieces?) nor why he left his coat in the petrol station loo but no doubt enigma and mystification are what attracts one to the flicks.

THEME: the good life makes our ANTI HERO puke. Why, Oh, why has Ro-bert got such a bloody big car? P.S. I liked the film 62%

Elizabeth.



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P1.92.61

the man in the jesus T-shirt

Into the cavernous, deep dark depths of the night I sailed my pleasure craft of silver spun tears. The sea around me detphless and waiting, silver gleams reflecting from my canopy's sides. I dream as I go of a time in the morning, when all silver is present; and the dark only as a relief from the glare. But now, I am confined to a place of blackness, which sends my silver quickly to oblivion.

A time in the past when I could hear men speak; now I am confined to watching their lips move; making sounds useless against the all pervading roar of anti-sentiments. I see a crowd roaring for blood and guts; the lone man they persecute one who tried to speak peace. But no! the mob roars; unpatriotic! a coward! a traitor! All similar mob-noises of fear and mistrust; the hatred of something unknown. Patriotism! What is it but one man asserting his infelt superiority over others; a mere ego-building device discovered before fire? A coward! Why is it reprehensible to refuse to kill other men? A traitor! To What? The misconception of patriotism?

A man is buried in a small room, at the back of a house in an unimportant city. His thoughts boil over, at long last, he, through a kind of breaking strain mechanism; becomes aware of the problems of others than himself; he has read one too many newspapers. His head sinks into his hands, in horror at the things that he could have done but has not. Why, he asks himself, should I, who have, by my in-actions, caused so much misery, live any longer? And so saying, prepares to kill himself.

But the life urge, heavily disguised under a shell of admirable rationalism, stays his hand. Wait, he discovers. If, if I remain alive, can perhaps repair some of the damage that I have done. Thus, he lays down his knife, and enters into the world.

—Can you tell me, please, where can I find the offices of the Helpers? Thank you.
—Hello, yes, well what can I do for you, Mr? Smith?

—Well, I'd like to do something about the condition of the world, and someone suggested that I come here, they said that your organisation was good at that sort of thing.

—Well, we like to think that we're doing something. And just what kind of protest did you have in mind, exactly?

—Oh, I don't want to protest, I just want to help.

—But don't you see? We must protest as a means of helping. I mean, here you have all these Americans in Vietnam, fighting and killing innocent citizens. We must protest so that the Government will realise how unpopular the war is, and will stop fighting it so that they won't lose the next elections. And the Russians, invading Czechoslovakia; we had to protest so that the Russians would realize how unpopular their action was. And look at all those discriminated-against black South Africans. We must protest against Apartheid, so that the South African Government will realize

how unpopular it is with the rest of the world, and will discontinue its racist policies. So you see, protest is a powerful weapon in the fight for peace.

—Well, I guess you've convinced me.

Where do I start?

—Join the Moratorium march, next week. It should be a good stir, and also, will really bring home to the Government how very unpopular it is.

And so our hero walked off into the sunset, quite determined to do something for the sad state of the world, and feeling that these were really such a fine set of people, to be so concerned with the ills of the world, as to be willing to demonstrate, at the risk of life, or at least limb, and freedom, against all forms of discrimination, injustice, and aggression. I feel proud to belong to such a worthwhile organisation, he thought.

And so he marched in the Moratorium and listened to the fiery speeches, and the noble sentiments expressed with such fervor, and went home, and sat back, waiting for the Government to see the error of its ways, and recall all troops from Vietnam. But nothing happened. Ah well, he thought then; what is one failure amongst so many successes? This demonstrating must have something really good going for it; I mean, those wonderfully concerned people vouch for it, and they should know; they do enough of it.

And so, he went along to more demonstrations, of all kinds; peaceful and violent, vocal and quiet, physical and mental. And all created an atmosphere of striving together for a better world, and none had any immediate result.

Our valiant hero, at this stage, was becoming just a little disillusioned about the whole demonstrating business. And this, when all else failed, set him thinking for himself, instead of taking his philosophies second-hand from others.

Why, he pondered, do these people do these ineffectual things? They obviously feel it does some good; and perhaps to gain publicity for their cause; well, this is good, except that publicity is more often of personalities, rather than causes. Indeed, I can see a place for protests, but it is not my way of doing things. I do not want to stand on street corners waving banners; I want to help people.

And so he leaves the concerned students, and goes off to help people.

A man, buried in a small room at the back of a house in an unimportant city. Another man comes in, and speaks to him. He says; Listen, brother, and the first man says; Just watch who you're calling brother, you fucking sonofabitch. The brotherman explains to him his reasons for calling him Brother.

—I, he says, Am a stupid man. For thirty years, I believed that I was a good man. I respected my fellow man, and minded my own business. Then, I found that I could no longer mind my own business.

I hated a man so much that whatever he did concerned me. So I killed him, to be rid of this invasion of my privacy. I was suddenly the business of an incredible number of people. Why, I asked, do these people concern themselves with one whose death did no-one any harm, and probably did some good? I came up with the answer; because he was a man, and the fact that someone such as I could terminate him made them fear the possibility of a similar situation themselves. And this was how I felt, and so I decided that as we all felt alike, we must all be alike, and therefore, brothers. Therefore brother, I take your hand, and tell you; all men are brothers in love and hate.

But chiefly hate. O how a man can hate! A poem of distress is the whole world; the balance is broken so that even a little hate outweighs a lot of love, and a little intolerance creates a load of misery. What can we do, thou brother man? Help me to love the whole world, and perhaps the silver boat of spun-tears will sail out of its darkly ocean onto a sea of pale grey, where at least the other man is visible, though he may not be accessible.

by C.D.Kenthorpe

POET

POET



LYRICS TO ISABEL

We watched as the sun's diamond-gance
Turned to music at his whim; how hair
Was golden, eyes crystal, and laughter a dance
To his touch - in that long innocent before.

POT-SMOKING PARANOIA

How later in the garden, as the metals
Of the times turned hard, the rose petals
Came away in his aand; We observe now,

Sensation made vivid yet remote,
To close one's eyes is merely to shut
The horror in.

His wrist leaking like a slit gourd
Above the dancing fire, the blade
Limp in his fingers, the blood
Feeds and becomes fire. This lord

Aimable, yet savagely aware
Of each grin's evil. These candles are
Going to burn my eyelids.

Of life's every sense-quiver
Draining his soft yielding core
Into the untiring smelter of fire;
The sun's adorer dying like a shiver,

Needing you honestly for the first time,
It seemed centuries for my hand to come
To rest on yours.

While we, a tougher make altogether, hold
The vermilion are in its mould
Of chisel or war-axe; caught just, the wail
of Human griefs above the gale.

You flicked it off
As if it were a spider.

Despite the distance, the hurt's still there.

Alan Gould



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order

The Public Order act is a bastard, but not without redeeming features. Anti-apartheid demonstrators should study its negative features, but also Section 8, Subsections 1(b) and 4(b) taken together read: "Where there is an assembly consisting of not less than twelve persons in a Territory, and the assembly is being carried on in a manner involving unlawful physical violence to persons or unlawful damage to property, it is lawful for a person to use such force as he believes, on reasonable grounds, to be necessary for that purpose and is reasonably proportioned to the danger which he believes, on reasonable grounds, is to be apprehended from the continuance of the assembly".

A game of Rugby is inherently violent, although probably "lawfully" so. But if a punch is thrown, then since a Rugby team is clearly an assembly of 15 or perhaps 30 people, it is clearly the duty of those present, under this Act, to disperse the assembly.

Quoting Sec. 8, subsec 1B, probably won't convince the cop who descends on you, and probably not the magistrate either. But if you are going to get arrested anyway it will be a noteworthy defence, and better than none. So if you are going to rush onto the field when the Springboks come, bear this clause in mind.

disorder

ANTI-APARTHEID INFILTRATION

The general meeting of the Canberra Branch of the United Nations Organisation held on the 29th of June was the biggest meeting it has ever experienced in its one and a half year history. This was mainly because of the rise in membership which occurred when it became known that the organisation as it previously existed with Mr Nicholl S.M., and Group Captain Gotto (a close relation to Ainslie) as President and Vice-President respectively had attempted to prevent Jim Boyce a former Wallaby Rugby Player from speaking on apartheid and sport and thereby the coming Springbok tour, in a Symposium on Racial Discrimination they had organised. When the new members, all associated with the ANU anti-apartheid movement, arrived at the meeting, it was obvious why they had attempted to stop Boyce. Nicholl was scared of showing any political views at all due to his position as an S.M.

The meeting elected a new committee including the Rev. George Garnsev, and Mrs Evatt (wife of Dr Evatt, a former President of the United Nations,) and

Shirley Cass, Chris Swinbank, Chris McGuigan and Bryan Havenhand and passed motions to send a strong letter to the Australian and the Canberra Times, declaring the United-Nation Association's opposition to the tours of racially selected sporting teams, and to aid the Aborigines with their leprosy problem. It defeated a motion put by Group Captain Gotto who wanted that part of the profits from sales of Christmas cards, normally reserved for local committees to go to UNICEF, thus the profits stay with the organization for its own purposes. The meeting also decided to sponsor an anti-apartheid rally which was held last Friday night. The United Nations Association receives substantial periodic grants from the Federal Government and is a wealthy organisation. With the new committee and members it appears that the Canberra branch of the organisation will take a much more serious militant line on various questions and will change from an organisation joined solely for the purpose of social recognition to an organisation with a serious purpose and genuine social responsibility.

COMIX



Moratorium cont-

continued from P. 6.

exploitation, racial prejudice and other irrationalities produced by the capitalist order will always blur our vision of the world and of the sort of relations we should have with individual states. This argument may modify the picture, but I would submit that in today's world, the quest for security, however defined, rather than economic buccaneering, is what motivates states especially the more powerful. Today's international economic order, furthermore is such as to make the latter difficult. Moreover, defence of the dollar or extending its power would not necessarily always harmonize with U.S. security interests. They, in fact, could lead to totally counter-productive and unjustified military ventures (as the Bay of Pigs debacle in Cuba proved).

Generally, I would think, I would certainly hope, the Vietnam war has sufficiently traumatized Government policy planners and the Australian public at large, into approaching foreign policy, in the '70's and after, on a far more realistic basis. Clearly a policy toward Asia especially, that is based on obsolete notions of forward defence, ideological crusades and the rigid delimitation of Australian interests, will, as Vietnam has shown, be militarily disastrous and of little political or indeed commercial advantage. Australia can only be secure in Asia by treating all Asian (China included) on the basis of

partnership and equality. This should define the Australian interest and indeed will serve it, since Asians will in turn treat us as partners. There is no room for paranoia or a short sighted definition of interests in relations between states, or likewise is there in relations between people. What the Left in Australia, and specifically the peace movement, have done

is to place a broader vision of both personal and international conduct before the Australian people and the Australian Government and to state that in neither case does a "threat" exist to Australians which should prevent them dealing with their fellow humans precisely as such.

There are indications that the Left has not been without effect in this respect. At home we have seen the emergence of a more liberal and sophisticated community, though one that is by no means ideal in either respect yet abroad, more and more Australians have realized that the mentality that got us in to Vietnam cannot be allowed to dictate our diplomacy in future. They are concluding, as the peace movement did years ago, that it is ridiculous to allow a war that serves no Australian interest demonstrably to become a touchstone of loyalty to an alliance like ANZUS that is in no way related to this war. Indeed by raising the issue like this, the Moratorium surely has inspired hard and overdue thinking on the

MEETING: JULY 13, 8p.m.
melville hall
on proposed course in
'STUDY OF MAN'

CANBERRA REPERTORY
at The Playhouse
presents
Anne Godfrey-Smith and Ric Throssell
in
Shakespeare's
ANTONY & CLEOPATRA
directed by John Wells
July 13 - 17 at 8 pm
Matinee Saturday 17th at 2 pm
Book at Theatre Centre, Travel Post, Rourchiers.

link with America, on what aspects of it are still relevant to our needs and so on.

Likewise if freedom is Marshall Ky, Australian policy-makers are going to have to define that word much more carefully if not ignore it altogether, as a justification for any future Australian venture with Asians and even without them.

In short, stereotyped and reactionary thinking of "false consciousness" as Marx called it, has no place in either external or internal policy in this country. Only the Left is equipped and willing to ask the sort of questions that will undermine this sort of thinking. In this context

the peace movement, as a constituent of the Left has done Australia inestimable good by drawing the wider lessons from the Vietnam war. Far from being a rag-tag army of protesters, the movement has provided a critique of aspects of Australian external policy which the rag-tag politicians who provoked it ignore at their peril, and at Australia's. All the more reason therefore to regard the Moratorium as very much a going concern and to hope for the final triumph of its cause.

Tony Wilson.

sparty

rules

The Rules Club is having its most successful season for some years, and with the competition two-thirds over, is in fourth position. Already victories have been recorded over last year's premiers, Ainslie, at both meetings between the two clubs, and with the Queanbeyan game and a bye in the next two weeks the Blues have the opportunity to press for the double chance.

ANU were well represented at the recent A.F.C. Second Division Interstate Carnival, won by the A.C.T. side. Dave Horgan, who kicked 16 goals in the two matches played, including 12 in the final, added to his already impressive list of achievements since arriving in Canberra. Bill Whittakers, the Blues' assistant coach and vice-captain, was A.C.T. Centreman in Brisbane, and was reportedly best afield in the final. Rover Rob Wilson, who joined the Blues from Monash this season, was also among the best players for A.C.T.

Old rivals Sydney Uni, paid us a visit on the weekend of June 19 and 20, ostensibly to play a grudge match in lieu of the cancellation of I.V. rules. ANU (led by President Terry Read who came out of retirement for the ninth time in the past three seasons, thereby breaking 'Jessa' Willoughby's long-standing club record) toyed with the opposition to win easily by five points.

With the local rules season entering its final stages, and ANU still well in the fight (especially Geoff Craighead), the Blues would welcome the support of as many followers as possible. Numbers seem to be down on past years, so how about it?

tennis

The Club currently has teams competing in A.C.T.L.T.A. Day Mixed Competitions, where we are meeting with mixed success - Division 2B have had 2 wins from 2 matches, while both 3B and 5 have had a win and a loss.

The men are currently actively engaged in a Tennis Ladder. My spies tell me that Dave King is creating quite a few upsets. Anyone interested in competing in this competition, can have their name added to the ladder by contacting any member of the committee.

The ladies tennis ladder has not yet got off the ground, but several members have been giving it some serious thought. We hope they won't think about it for too long.

The Gardening Staff are proceeding with resurfacing courts 1 and 2. We hope members won't be inconvenienced by this and that the courts won't be out of order for too long.

The club is still looking for members of the Sports Union, or any member of Staff of the University or Students who are interested in playing competition tennis, and would ask that anyone interested contact us.

UP

Weekend July 10-11th - Pidgeon House Pinnacles. An early 7 o'clock start on Saturday to see and climb these weird rock formations. They are like a cross between a Burmese Temple and a heap of petrified Llama dung. Plenty of good country for bushwalkers as well. Leader - Frank Dowlen (956887)

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riding

Training of both horses and riders is now taking place for the ANU Riding Club Gymkhana on Saturday 24th July, 10 am - 5 pm, at Equestrian Park, Curtin. Novices and experts, horse owners and hirers are all catered for, but competitors must be ANU or College of Advanced Education students, members of the ANU Riding Club or simply over 21 years of age. The entrance fee (50 cents members, \$1 non-members) covers all events including races, jumping, obedience and dressage tests. Details of the Gymkhana can be obtained from Elaine Menhennett, phone 496011 ext 272, or the Sports Union. Horse hirers, please book your horses now. Spectators are warmly invited to attend.

briefly

A'U'S'A' President, Charles Alexander, has recently returned from the latest meeting of this body. At this meeting the proposal to send an Australian Universities Rugby team to South East Asia was discussed.

The tour, if eventually agreed upon, would take place next year and would include visits to Malaysia and other South East Asian countries.

The ANU Squash Club is currently conducting practice sessions each Saturday morning from 10.00 a.m. to mid-day at the National Tennis and Squash Centre, Lyneham. Club members are eligible for reduced rates and all players are welcome. The Canberra Squash Club is now offering concession rates to Sports Union members. These rates will only apply on Monday mornings when courts will be offered for 60c per half hour.

boating

By the time this illustrious paper has gone to print, the Boat Club will have already staged its much publicised dinner at University House. I can predict on the basis of previous years' hilarity, that the evening will be a great success. I am sure that readers will agree.

The Club has negotiated for a new four of the half fine half regulation variety, and it will soon be gracing the shed. It is to be named the Sullivan's Creek - singularly appropriate. Work on the new shed is proceeding well, and observers will note that the roof is already being put up.

Remember that the Boat Club AGM is to be held on July 21 at 8 pm in the Meetings Room of the Union.

SOS

SOS SOS SOS - ANU PAKISTAN REFUGEE RELIEF APPEAL.

On behalf of our ANU Committee for East Pakistani refugees, I am organising an auction-jumble sale, which will take place from 11 am Saturday, 24th July at Childers St. Hall. With help from students, I think we could make this a lively affair, if we also provide some entertainment. So, if any of you can help in the following ways, we can continue the good work (i.e. as at 2nd July, we have remitted about \$11,500.00). We need for the auction-jumble sale:-

1. Any miscellaneous items which can be sold.
2. Some student volunteers to man the stalls.
3. A student group who could play pop music to entertain people.
4. A tape recorder and amplifier to play music.
5. Some students to put up posters around the university (the posters which were so artistically drawn for the Indian Music night in Civic can be utilised)
6. Some students to put up the same posters in the shopping centres.
7. About four 'collection depots', viz. students, whose mother would be at home during the day time and who would be willing to receive any items donated by the public.
8. Any ideas which you may have which could make the whole thing a success. I am investigating the possibility of obtaining a draught-horse and cart which could be used for children's rides, at a small charge. Anything else which you can think of will be much appreciated.

The Red Cross will man a coffee and biscuits service in the Childers St Common Room, if we obtain permission for this.

Articles which have so far been donated include abalone jewellery, a portable electric stove, liquor glasses, a painting by a well-known Canberra artist, clothes and books.

Students who are willing to help in any of the above ways, please contact me in Room 14, D Block Childers St. (phone 492650), (but not on Monday or Friday mornings) or in the evening on 814099.

Sally Ray,
Hon. Sec. of the Committee,

Paddy Pallin Canberra

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